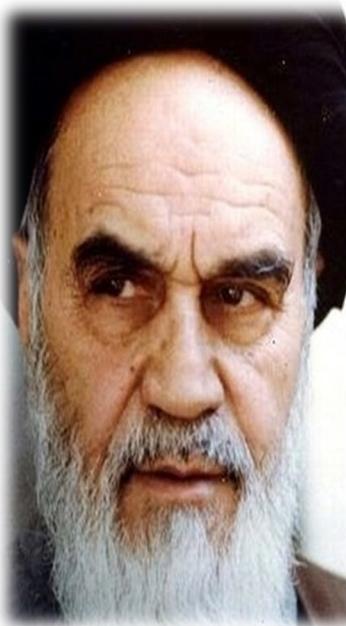


Greatest Of All Times

Globally selected
PERSONALITIES



In Iran's future Islamic system
everyone can express their opinion,
and the Islamic government will
respond to logic with logic.

— Ruhollah Khomeini —

AZ QUOTES



24 Sep 1902 <:::><:::><:::> 3 Jun 1989

Compiled by:
Prof Dr S Ramalingam
ISBN:978-81-982668-3-5

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17 May 1900



3 June 1989



Ruhollah Khomeini (at open window)
greeting supporters after returning to Tehran from exile, February 1979.

Kindly visit the Web Link:

I Knew Khomeini | Featured Documentary

https://www.youtube.com/watch?v=RjgR_TZrpI8 [22:30]

Ayatollah Ruhollah Khomeini, the architect and the face of the Iranian revolution, is seen by many as the embodiment of the principles of the Islamic Republic. Rarely in history has a man who did not seek power come to wield so much of it. He wanted to serve the people of Iran and throughout his life fought the regime's oppression, corruption and the Shah's opulent lifestyle. Forced exile empowered Khomeini even further, providing him with the freedom to speak out against Iran's ruling elite. "He became the main speaker of the opposition inside Iran.... he was continuously attacking the Shah's brutality and because of that he gained the popular support of the people," says Ebrahim Yazdi, who was Iran's deputy prime minister in 1979. The charismatic religious scholar managed to overthrow one of the strongest and most oppressive regimes in the world - and set Iran on a collision course with the West. But who

was Ayatollah Khomeini and what is his legacy? Al Jazeera spoke to those who knew the man behind a revolution that shook the world. This documentary was originally broadcast on Al Jazeera English in January 2009.

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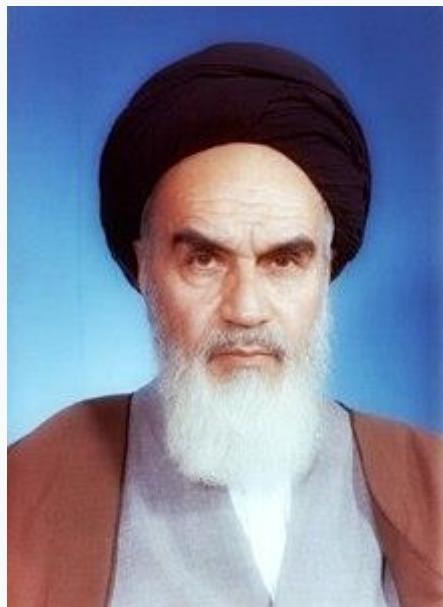
Ruhollah Khomeini

https://en.wikipedia.org/wiki/Ruhollah_Khomeini

- The [Grand Ayatollah](#)
- [Sayyid](#)
- [Imam](#)

Ruhollah Khomeini

روح الله خمینی



Official portrait, 1981

1st [Supreme Leader of Iran](#)

In office

3 December 1979 – 3 June 1989

President

- [Abolhassan Banisadr](#)
- [Mohammad-Ali Rajai](#)
- Ali Khamenei

Prime Minister

- [Mehdi Bazargan](#)
- Mohammad-Ali Rajai
- [Mohammad-Javad Bahonar](#)
- [Mohammad-Reza Mahdavi Kani](#)
- [Mir-Hossein Mousavi](#)

Deputy	Hussein-Ali Montazeri (1985–1989)
Preceded by	<i>Position established (Mohammad Reza Pahlavi as Shah)</i>
Succeeded by	Ali Khamenei
Personal details	
Born	Ruhollah Mostafavi Musavi
	17 May 1900 or 24 September 1902 ^[a] Khomeyn , Sublime State of Persia
Died	3 June 1989 (aged 86 or 89) Tehran , Iran
Resting place	Mausoleum of Ruhollah Khomeini
Spouse	Khadijeh Saqafi
Children	(m. 1929) 7, including Mostafa , Zahra , Farideh , and Ahmad
Relatives	Khomeini family
Education	Qom Seminary
Signature	
Website	imam-khomeini.ir
Notable idea(s)	New advance of guardianship
Notable work(s)	<ul style="list-style-type: none"> • Forty Hadith of Khomeini • Kashf al-Asrar • Tahrir al-Wasilah • Islamic Government
Religious life	
Religion	Islam
Denomination	Twelver Shi'a ^{[1][2][3]}
Creed	Usuli
Muslim leader	
Teacher	Seyyed Hossein Borujerdi

Ruhollah Musavi Khomeini (17 May 1900 or 24 September 1902 – 3 June 1989) was an Iranian Islamic revolutionary, politician and religious leader who served as the first [supreme leader of Iran](#) from 1979 until [his death](#) in 1989. He was the founder of the [Islamic Republic of Iran](#) and the main leader of the [Iranian revolution](#), which overthrew [Mohammad Reza](#)

Pahlavi and ended the Iranian monarchy. Ideologically a Shia Islamist, Khomeini's religious and political ideas are known as Khomeinism.

Born in Khomeyn, in what is now Iran's Markazi province, his father was murdered in 1903 when Khomeini was just two years old. He began studying the Quran and Arabic from a young age and was assisted in his religious studies by his relatives, including his mother's cousin and older brother. Khomeini was a high ranking cleric in Twelver Shi'ism, an ayatollah, a marja' ("source of emulation"), a mujahid or faqih (an expert in sharia), and author of more than 40 books. His opposition to the White Revolution resulted in his state-sponsored expulsion to Bursa in 1964. Nearly a year later, he moved to Najaf, where speeches he gave outlining his religiopolitical theory of Guardianship of the Jurist were compiled into *Islamic Government*.

Khomeini was Time magazine's Man of the Year in 1979 for his international influence and has been described as the "virtual face of Shia Islam in Western popular culture", where he was known for his support of the hostage takers during the Iran hostage crisis, his fatwa calling for the murder of British Indian novelist Salman Rushdie who criticised Muhammad, and for referring to the United States as the "Great Satan" and the Soviet Union as the "Lesser Satan". Following the revolution, Khomeini became the country's first supreme leader, a position created in the constitution of the Islamic Republic as the highest-ranking political and religious authority of the nation, which he held until his death. Most of his period in power was taken up by the Iran–Iraq War of 1980–1988. He was succeeded by Ali Khamenei on 4 June 1989.

The subject of a pervasive cult of personality, Khomeini is officially known as Imam Khomeini inside Iran and by his supporters internationally. His state funeral was attended by up to 10 million people, or one fifth of Iran's population, one of the largest funerals and human gatherings in history. In Iran, his gold-domed tomb in Tehran's Behesht-e Zahra cemetery has become a shrine for his adherents, and he is legally considered "inviolable", and it is illegal to criticise him. His supporters view him as a champion of Islamic revival, anti-racism, independence, reducing foreign influence in Iran, and anti-imperialism. Critics have criticised him for anti-Western and anti-Semitic rhetoric, anti-democratic actions, and human rights violations including the 1988 execution of thousands of Iranian political prisoners, as well as for using child soldiers extensively during the Iran–Iraq War for human wave attacks.

Also visit THIS Web Link:

<https://www.vedantu.com/biography/ayatollah-ruhollah-khomeini>

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Jimmy Carter's engagement with Ruhollah Khomeini

https://en.wikipedia.org/wiki/Jimmy_Carter%27s_engagement_with_Ruhollah_Khomeini



Helmut Schmidt, Jimmy Carter, Valéry Giscard d'Estaing, and James Callaghan.
Photo taken during the Guadeloupe Conference which took place from 4 to 7 January 1979

In 2016, the BBC published a report which stated that the administration of United States President Jimmy Carter (1977–1981) had extensive contact with Ayatollah Ruhollah Khomeini and his entourage in the prelude to the Iranian Revolution of 1979. The report was based on "newly declassified US diplomatic cables". According to the report, as mentioned by *The Guardian*, Khomeini "went to great lengths to ensure the Americans would not jeopardise his plans to return to Iran - and even personally wrote to US officials" and assured them not to worry about their interests in Iran, particularly oil. According to the report, in turn, Carter and his administration helped Khomeini and made sure that the Imperial Iranian army would not launch a military coup.

In his memoir, *Answer to History*, Mohammad Reza Shah claimed that the little-known Khomeini was able to ignite the 1963 demonstrations in Iran with help from foreign agents and that US President John F. Kennedy initially wanted him out of power before later changing his opinion of him. The Shah also claimed that President Jimmy Carter was another liberal president who reminded him of Kennedy and who wanted to interfere in Iran's affairs. In a year prior to the Revolution, Big Oil contracts with Iran were expiring; however, the companies never sought to renew the contracts with the Shah, which according to him was a blackmail threat.

Ultimately the Shah claimed that the Americans and British colluded against him due to his 1973 nationalisation and oil price hike. The BBC report also showed a 1980 CIA analysis, which portrays Khomeini's attempts to contact the US as far back as 1963, during John F. Kennedy's administration.

Iran's political elite has dismissed these declassified reports. Ayatollah Khamenei stated that "it was based on fabricated documents". Ebrahim Yazdi (formerly a close associate of Khomeini) and Saeed Hajjarian viewed the BBC report with skepticism.

November 1978 – January 1979

A declassified cable shows that on 9 November 1978, William H. Sullivan, then-US ambassador to Iran alerted the Carter administration of the Shah being "doomed". Sullivan stated that the US should get the Shah and his most senior generals to leave the country, and construct an agreement between secondary commanders and Ruhollah Khomeini. In January 1979, General Robert E. Huyser was dispatched to Iran. According to the narrative of Carter's government, Huyser was sent to promise US support for the Shah. However, the declassified reports show that Huyser was in fact sent to Iran in order to prevent the Iranian military leaders from orchestrating a coup in order to save the Shah. He was also reportedly tasked with convincing the Iranian military leaders to meet Mohammad Beheshti, Khomeini's second in command. Huyser was soon faced with accusations of neutralising the Iranian military and for paving the way for Khomeini's ascension to power. However, Huyser himself always strongly denied these claims. Huyser's reports to Washington have not yet been published. In the meantime, US ambassador William Sullivan actively worked behind the scenes in order to undermine the Shah's Prime Minister, Shapour Bakhtiar:

[He] praised Bakhtiar's courage to his face, but behind his back, told Washington that the man was "quixotic", playing for high stakes, and would not take "guidance" from the US. The state department saw his [Shapour Bakhtiar] government as "not viable". The White House strongly backed him in public, but in private, explored ousting him in a coup.

On 9 January 1979, David L. Aaron told Zbigniew Brzezinski that he believed the "best that can result" would be a military coup against Bakhtiar and then a deal between Iran's military leaders and Khomeini's entourage which would remove the Shah from power. On 14 January 1979, with the Shah's government still in power, Cyrus Vance sent a message to the American embassies in France and Iran:

We have decided that it is desirable to establish a direct American channel to Khomeini's entourage.

On 15 January 1979, Warren Zimmermann, an official of Carter's government in France, met with Ebrahim Yazdi in Paris. Zimmermann met with Yazdi on two more occasions in Paris, the last meeting being on 18

January 1979. Meanwhile, on 16 January 1979, Mohammad Reza Pahlavi had left Iran; suffering from terminal cancer, he had been told by Carter a few days earlier, on 11 January 1979, to "leave promptly".

On 27 January 1979, Khomeini told the US just weeks before the overthrow of [Mohammad Reza Pahlavi's government](#):

It is advisable that you recommend to the army not to follow Bakhtiar (...) You will see we are not in any particular animosity with the Americans. (...) There should be no fear about oil. It is not true that we wouldn't sell to the US. (...)

In mid-to-late January 1979, according to the declassified documents, Carter's government *de facto* admitted that it would have no issues with the abolishment of the Iranian monarchy and its military, whom were having daily talks with Huyser — as long as the eventual result would come gradually and in a controlled way. Khomeini and his entourage now realized that Carter had discarded Mohammad Reza Pahlavi.

February 1979

Two days before Khomeini's return from France, commander-in-chief [Abbas Gharabaghi](#) told Khomeini's entourage that the Iranian military was not against political alterations, particularly with regard to "the cabinet". On 1 February 1979, Khomeini arrived in [Tehran](#). By 5 February 1979, the Iranian military was not resistant to changes in the type of government anymore, as long as these changes were conducted "legally and gradually". By this point, junior officers and conscripts deserted and a mutiny erupted in the Air Force. On 11 February 1979, Iran's military leaders, behind Shapour Bakhtiar's back, declared neutrality, which *de facto* meant that they had surrendered.

[Gary Sick](#), former member of the [National Security Council](#) during the period of the Islamic revolution has stated to [The Guardian](#) that "the documents [shown by the BBC] are genuine". However he added that he was unaware of Khomeini's alleged attempts to get into contact with the US back in 1963.

1980 meeting in Paris

Declassified documents from Jimmy Carter and an account of [Hamilton Jordan](#), Carter's chief of staff, show that Jordan met with [Sadegh Ghotbzadeh](#) in Paris in 1980 to discuss the possibility of extraditing the Shah exchange for the release of embassy hostages. This occurred during the Shah's exile in [Panama](#) when [Aristides Royo](#) wouldn't grant the Islamic Republic's extradition's request.



Iranian Revolution

https://en.wikipedia.org/wiki/Iranian_revolution#1970s:_Pre-revolutionary_conditions_and_events_inside_Iran

Iranian revolution	
	
Mass demonstrations of people protesting against the Shah and the Pahlavi government on the day of Hosseini's Ashura on 11 December 1978 at College Bridge, Tehran	
Date	7 January 1978 – 11 February 1979 (1 year, 1 month and 4 days)
Location	Iran
Caused by	<ul style="list-style-type: none">• Discontent with Mohammad Reza Pahlavi's rule• Exile of Ruhollah Khomeini (religious sector)• Social injustice• and others
Goals	Overthrow of the Pahlavi dynasty
Methods	<ul style="list-style-type: none">• Demonstrations• Strikes• Civil resistance• Rioting^[1]• Armed street fighting^[2]
Resulted in	Revolutionaries' victory <ul style="list-style-type: none">• Overthrow of Mohammad Reza Pahlavi and monarchy• Establishment of the Interim Government of Iran• Constitution of the Islamic Republic replaced Persian Constitution of 1906 with referendum• Ruhollah Khomeini becomes the Supreme Leader of Iran• Iran hostage crisis• Beginning of the Iran–Iraq War in 1980

- [Hijab for all women by law](#)
- [1979 oil crisis](#)
- Massive exile that characterizes a large portion of today's [Iranian diaspora](#)
- [Islamic revival](#) worldwide^[3]
- [International sanctions against Iran](#)
- [Anti-Americanist](#) regime change
- [Iran designated state sponsor of terrorism](#)
- [Nojeh coup plot](#)
- Start of the [Iran-Saudi Arabia proxy conflict](#)
- [Islamic Republic of Iran](#) cuts all ties with [Israel](#), which would later evolve into the [Israel-Iran proxy conflict](#)

Parties

 [Imperial State of Iran](#)

show
[Pro-Shah Groups](#)

 [Revolutionary Council](#)

show
[Islamist Opposition](#)

show
[Democratic Opposition](#)

show
[Leftist Opposition](#)

Lead figures

 [Mohammad Reza Pahlavi](#)
 [Jamshid Amouzegar](#)
 [Jafar Sharif-Emami](#)
 [Gholam Reza Azhari](#)
 [Shapour Bakhtiar](#) 
 [Nematollah Nassiri](#) 
 [Nasser Moghaddam](#)

 [Abbas Gharabaghi](#)
 [Gholam Ali Oveissi](#)
 [Ruhollah Khomeini](#)
 [Mehdi Bazargan^{\[c\]}](#)
 [Morteza Motahhari^{\[d\]}](#)

Casualties and losses

See [Casualties of the Iranian revolution](#)

1. [▲] Regency Council was practically dissolved on 22 January 1979, when its head resigned to meet [Ruhollah Khomeini](#).
2. [▲] Imperial Iranian Army revoked their allegiance to the throne and declared [neutrality](#) on 11 February 1979.
3. [▲] Prime Minister of the Interim Government.
4. [▲] Head of Revolutionary Council.

The **Iranian revolution** (Persian: انقلاب ایران, *Enqelâb-e Irân* [ɛnqelâb-e iːrân]), also known as the **1979 revolution**, or the **Islamic revolution of 1979** (انقلاب اسلامی, *Enqelâb-e Eslâmi*) was a series of events that culminated in the overthrow of the [Pahlavi dynasty](#) in 1979. The revolution led to the replacement of the [Imperial State of Iran](#) by the present-day [Islamic Republic of Iran](#), as the monarchical government of [Mohammad Reza Pahlavi](#) was superseded by the theocratic [Ayatollah Ruhollah Khomeini](#), a religious cleric who had headed one of the rebel factions. The ousting of Pahlavi, the last [Shah of Iran](#), formally marked the end of [Iran's historical monarchy](#).

Following the [1953 Iran coup](#), Pahlavi aligned Iran with the [Western Bloc](#) and cultivated a close relationship with the US to consolidate his power as an authoritarian ruler. Relying heavily on American support amidst the [Cold War](#), he remained the Shah of Iran for 26 years, keeping the country from swaying towards the influence of the [Eastern Bloc](#) and [Soviet Union](#). Beginning in 1963, Pahlavi implemented widespread reforms aimed at modernizing Iran through an effort that came to be known as the [White Revolution](#). Due to his opposition to this modernization, [Khomeini was exiled from Iran](#) in 1964. However, as ideological tensions persisted between Pahlavi and Khomeini, anti-government demonstrations began in October 1977, developing into a campaign of civil resistance that included [communism](#), [socialism](#), and [Islamism](#). In August 1978, the deaths of about 400 people in the [Cinema Rex fire](#) due to arson by Islamic militants—claimed by the opposition as having been orchestrated by Pahlavi's [SAVAK](#)—served as a catalyst for a popular revolutionary movement across Iran, and large-scale strikes and demonstrations paralyzed the country for the remainder of that year.

On 16 January 1979, Pahlavi went into exile as the last Iranian monarch, leaving his duties to Iran's [Regency Council](#) and [Shapour Bakhtiar](#), the opposition-based [prime minister](#). On 1 February 1979, [Khomeini returned](#), following an invitation by the government; several million greeted him as he landed in [Tehran](#). By 11 February, the monarchy was brought down and Khomeini assumed leadership while guerrillas and rebel troops overwhelmed Pahlavi loyalists in armed combat. Following the [March 1979 Islamic Republic referendum](#), in which 98% approved the shift to an [Islamic republic](#), the new government began drafting the present-day [Constitution of the Islamic Republic of Iran](#); Khomeini emerged as the [Supreme Leader of Iran](#) in December 1979.

The success of the revolution was met with surprise around the world, as it was unusual. It lacked many customary causes of revolutionary sentiment, e.g. defeat in war, financial crisis, [peasant rebellion](#), or disgruntled military. It occurred in a country experiencing relative prosperity, produced profound change at great speed, was very popular, resulted in a massive exile that characterizes a large portion of [Iranian diaspora](#), and replaced a pro-Western secular and authoritarian monarchy with an [anti-Western](#) Islamic republic based on the concept of *Velâyat-e Faqih* ([Guardianship of the Islamic Jurist](#)), straddling between [authoritarianism](#) and [totalitarianism](#). In addition to declaring the destruction of [Israel](#) as a core objective, post-revolutionary Iran aimed to undermine the influence of [Sunni](#) leaders in the region by supporting [Shi'ite](#) political ascendancy and

exporting [Khomeinist](#) doctrines abroad. In the [aftermath of the revolution](#), Iran began to back Shia militancy across the region, to combat Sunni influence and establish Iranian dominance in the [Arab world](#), ultimately aiming to achieve an Iranian-led Shia political order.

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Ruhollah Khomeini's Life in Exile

https://en.wikipedia.org/wiki/Ruhollah_Khomeini%27s_life_in_exile

Ruhollah Khomeini's life in exile was the period that [Grand Ayatollah Ruhollah Khomeini](#) spent from 1964 to 1979 in [Turkey](#), [Iraq](#) and [France](#), after [Mohamed Reza Shah Pahlavi](#) had arrested him twice for dissent from his "[White Revolution](#)" announced in 1963. [Ayatollah Khomeini](#) was invited back to [Iran](#) by the [government](#), and returned to [Tehran](#) from exile in 1979.

On 4 November 1964, Khomeini was secretly taken to [Ankara](#) and then to [Bursa, Turkey](#). On 5 September 1965, he moved to [Najaf, Iraq](#) and stayed there until [Saddam Hussein](#) deported him in 1978. Finally, he was exiled by the pressure of Mohammad Reza Pahlavi to [Neauphle-le-Château, Paris](#) on 6 October 1978.

Political activity before exile



Khomeini with supporters

In 1944 Khomeini published his first book, [*Kashf al-Asrar*](#) ("Secrets Unveiled"), attacking secularisation under [Reza Shah Pahlavi](#) and advocating for the power of [Allah](#) to establish and disestablish governments. After the death of [Borujerdi](#) in 1961, Khomeini became the leading [Marja'](#).

In January 1963, the [Shah](#) announced the [White Revolution](#), a six-point program of reform calling for land reform, nationalization of the forests, the

sale of state-owned enterprises to private interests, electoral changes to enfranchise women and allow non-Muslims to hold office, profit-sharing in industry, and a literacy campaign in the nation's schools. On the other hand, he and many religious leaders considered the revolution had trends of westernizing the country and would in their mind threaten the traditional Islamic lifestyle of the common folk. The Shah himself traveled to [Qom](#) and announced the clergy black reactionaries worse than the red reactionaries and a hundred times more treacherous than the (communist) [Tudeh party](#) during his speech. On 26 January 1963, he held a referendum to get the appearance of public support in which 5.6 million people voted against 4100 people for the [1963 Iranian referendum](#). The referendum was a good excuse for the government to take tougher practical action against the clergy and on 22 March 1963, coinciding with the anniversary of the death of [Imam Ja'far al-Sadiq](#), the Shah's guards cracked down harshly and attacked the [Feyziyah School](#), whereby students and faculty who were opposed to shah rule were killed. According to [Daniel Brumberg](#), the regime persuaded the thugs to attack the students of [Feyziyah School](#). On the afternoon of [Ashura](#) (3 June 1963), Khomeini presented a lecture at the Feyziyah School and inculpated the Shah as a "wretched miserable man", advised him to change his ways, otherwise the day will come that people will be happy to see him leave, drawing parallels to the [caliph Yazid](#), who is perceived as a 'tyrant' by [Shias](#).

On 5 June 1963 at 3 am, two days after, Khomeini was detained and transferred to [Tehran](#). When this news was broadcast, large protest demonstrations were held in [Qom](#), [Tehran](#), [Mashhad](#), [Varamin](#), [Kashan](#) and other cities. The Shah's guards killed and injured several people. That event is now referred to as the [Movement of 15 Khordad](#). On 3 August, the Shah released Khomeini from jail and placed him under house arrest.

On 26 October 1964, Khomeini condemned the Shah because of the [diplomatic immunity](#) he granted to [American](#) citizens, civilian or military personnel in Iran. At 5:30 P.m. 4 November 1964 Khomeini was arrested by [SAVAK](#). He was then taken to [Mehrabad international airport](#) in [Tehran](#) and flown to [Ankara Airport](#).

Life in exile



Khomeini in exile at Bursa, Turkey without clerical dress

Turkey

After arriving to [Ankara](#) Khomeini was taken to the Bolvar Palace Hotel and the next morning he was located to the Atatoork Street.

A week after his arrival in [Turkey](#), Khomeini was sent to [Bursa](#) and he stayed there for eleven months. He was hosted by a colonel in the [Turkish Military](#) intelligence named Ali Cetiner in his own residence. According to [Turkish law](#), clerical dress was banned and Khomeini was never allowed to meet people. On 3 December 1964, his son, [Mostafa](#), joined him. In his first days in [Turkey](#), Khomeini was extremely angry at the secular dress of Turkish women, but he learned to adapt quickly to his new surroundings. Despite the bans on contact with Khomeini, he and his students – most notably future [President Akbar Hashemi Rafsanjani](#) – would plot the successful assassination of [Prime Minister Hassan-Ali Mansur](#) as soon as Khomeini left Iran.

In [Bursa](#), Khomeini possessed a great deal of spare time, with the result that he continued his studies and for the first time moved away from the "traditional" view of clerical involvement in politics. He wrote his second book, [Tahrir al-Wasilah](#), and began to receive huge donations from Iranian supporters who already opposed the Shah's policies. The extent of donations to the Ayatollah caused the Shah and Turkish government to lift the ban on communication with him during the summer of 1965, and several clergy visited Khomeini – who was wearing secular garb – in [Istanbul](#) in 1965.

On September 5, 1965, Khomeini left [Turkey](#) and went to [Najaf](#) in Iraq.

The reasons for Khomeini's exile to Najaf by the [Shah's regime](#) are described as:

1. The regime hoped to diminish the role of Khomeini through competition with Iraqi [Ulama](#) like [Abu al-Qasim al-Khoei](#)
2. Because of intense pressure and popular protests.
3. Scholars and Khomeini's followers began to communicate with him in [Bursa](#), donating so much money that the Ayatollah went from virtually penniless to very rich
4. A [SAVAK](#) agent thought that his presence made the [Turkish people](#) hostile toward the Shah's regime.

Iraq

On 8 September 1965, Khomeini entered Iraq and would spend thirteen years there. Iraq did not have good political relations with the Shah.

Khomeini and Mostafa entered Iraq. He went to [Kadhimiya](#) and stayed in the company of [Mohammad al-Husayni al-Shirazi](#) for two days before going to [Karbala](#). From there he went to the city of [Najaf](#). Initially, Khomeini was isolated by Iraq's [Shi'a clergy](#) because of his status as a foreigner and his

radical teachings and support for [terrorism](#); however, after a while [Muhammad Baqir al-Sadr](#) and other Iraqi clerics would join with Khomeini because they shared similar aims in establishing an [Islamic state](#). Khomeini would also be helped in his first days in Iraq by then-[President Abdul Salam Arif](#), who allowed the Ayatollah to set up and control an Iranian opposition radio station.

After a while, his wife [Khadijeh Saqafi](#) and second son [Ahmad Khomeini](#) joined them in Najaf. Khomeini began teaching [Fiqh](#) in the [Sheikh Morteza Ansari Madrassah](#) which captivated students mainly from Iran, Iraq, [India](#), [Pakistan](#), [Afghanistan](#), and the [Persian Gulf states](#). In April 1967, Khomeini wrote the two letters, once to [Ulama](#) in order to persuade them to attempt to overthrow the [Shah's regime](#) and another to [Amir-Abbas Hoveyda](#), protesting the coronation of the Shah and condemning him for continued violation of both Islam and [the constitution](#). Also, Khomeini forbade any type of dealing with [Israel](#). Four years into his Iraqi exile, between 21 January and 8 February (1970), Khomeini gave lectures about [Vilayat-e Faqih ya Hukumat-i Islami](#), which in Shia Islam hold that [Islam](#) gives a [faqih](#) (Islamic jurist) custodianship over people.

This became Khomeini's most famous and influential work, and laid out his ideas on governance (at that time):

- That the laws of society should be made up only of the laws of God ([Sharia](#)), which cover "all human affairs" and "provide instruction and establish norms" for every "topic" in "human life."
- Since [Shariah](#), or Islamic law, is the proper law, those holding government posts should have knowledge of [Sharia](#). Since Islamic jurists or [faqih](#) have studied and are the most knowledgeable in [Sharia](#), the country's ruler should be a [faqih](#) who "surpasses all others in knowledge" of Islamic law and justice, (known as a [marja'](#)), as well as having intelligence and administrative ability. Rule by monarchs and/or assemblies of "those claiming to be representatives of the majority of the people" (i.e. elected parliaments and legislatures) has been proclaimed "wrong" by Islam.
- This system of clerical rule is necessary to prevent injustice, corruption, oppression by the powerful over the poor and weak, innovation and deviation of Islam and Sharia law; and also to destroy anti-Islamic influence and conspiracies by non-Muslim foreign powers. The theory in Shia Islam which holds that Islam gives a [faqih](#) (Islamic jurist) custodianship over people.

To form an Islamic government, Two things were needed:

1. Overthrow of the Shah
2. Establishment of Shi'i theocracy

Khomeini had mooted this theory as early as the middle 1940s in his first book [Kashf al-Asrar](#).

From 1971 to 1975, Khomeini demonstrated vehement opposition to the [2,500 year celebration of the Persian Empire](#), and the changing of the Iranian calendar from [Hijri](#) to Imperial (Shahanshahi). During this era, the Shah considered exiling Khomeini, to [India](#), because he believed doing so would make communication between Khomeini and his followers in Iran impossible, but for an unrevealed reason this plan was never executed. Khomeini was also faced with hostility from the [Ba'ath regime](#), which began so hostile to his brand of Islam as the Shah.

In November 1977, the Shah's overthrow began with the assassination of Khomeini's son, Mostafa, by [SAVAK](#), although this is disputed, as SAVAK had many opportunities to eliminate Khomeini, but never did.

France

On September 24, 1978, according to a meeting held in [New York City](#) between Iraqi and Iranian foreign minister, Khomeini was forced by Iraqi strongman [Saddam Hussein](#) to leave Najaf, although the Shah and Hussein had begun plans to expel Khomeini as early as 1975. Khomeini preferred to go to another Muslim country, and obtained a [visa](#) for [Kuwait](#), but was turned back at the [border](#) because he had obtained the visa under the name "Ruhollah Mustafavi". Khomeini's next preference was to go to [Syria](#) – where some sources say he had intended to permanently reside even when he attempted to enter [Kuwait](#) – but the lingering influence of [Ahmed Hassan al-Bakr](#) in Iraqi and Syrian politics meant that [Syrian government](#) would not accept him. Khomeini then considered going to [Bahrain](#), [India](#), [Pakistan](#) or [Algeria](#), but his [US](#)-educated nationalist aide, [Ebrahim Yazdi](#), argued that Khomeini should move to [the West](#) because of the greater communication opportunities offered there, with [Paris](#) offering the best option for communication with the world of his revolutionary message.

On October 11, 1978, after Khomeini was moved to [Neauphle-le-Château](#) outside [Paris, France](#). The purpose of the decision was to keep Islamic clerics and Ulama faraway from Khomeini but the strategy backfired. With fewer restrictions against freedom of speech in [France](#), Khomeini had a better opportunity to communicate his message more efficiently to people in Iran in France. Because of journalists and the press in France, and the approval of foreign policy advisers in the [United Kingdom](#) and the [United States](#) and a lack of trust in Shah to support long-term British and American interests, Khomeini's speeches were published rapidly in global media. Khomeini wanted to people that continued protests against the government.

On 11 November 1978, Khomeini assigned to form an revolutionary council which was led by [Ayatollah Beheshti](#) and [Ayatollah Mottahari](#). Between August and December 1978, strikes and demonstrations paralyzed Iran, so that the Shah left the country for exile on 16 January 1979, as the last

Persian monarch, leaving his duties to a regency council and an opposition-based prime minister, [Shapour Bakhtiar](#).

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White Revolution

https://en.wikipedia.org/wiki/White_Revolution



Shah [Mohammad Reza Pahlavi](#) hands out documents of ownership of land to new owners during the White Revolution's land reform, 1963.

The **White Revolution** (Persian: انقلاب سفید, romanized: *Enqelâb-e Sefid*) or the **Shah and People Revolution** (Persian: انقلاب شاه و مردم, romanized: *Enqelâb-e Šâh o Mardom*) was a far-reaching series of reforms resulting in aggressive modernization in the Imperial State of Iran launched on 26 January 1963 by the [Shah, Mohammad Reza Pahlavi](#), which lasted until 1979. The reforms resulted in a great [redistribution of wealth](#) to Iran's working class, explosive economic growth in subsequent decades, rapid urbanization, and deconstruction of Iran's feudalist customs.

The reforms were characterized by high economic growth rates, major investments in infrastructure, substantial growth in per capita wealth and literacy of Iranians. The economic growth and education advancement arguably paved the way for the Shah's military arms build-up and the establishment of Iran as a major geopolitical power in the Middle East. It consisted of several elements, including [land reform](#), sale of some state-owned factories to finance the land reform, construction of an expanded road, rail, and air network, a number of dam and irrigation projects, the eradication of diseases such as malaria, the encouragement and support of industrial growth, enfranchisement of women, nationalization of forests and pastures, formation of literacy and health corps for rural isolated areas, and institution of profit-sharing schemes for workers in the industry. In the 1960s and 1970s, the Shah sought to develop a more independent foreign policy and established working relationships with the [Soviet Union](#) and Eastern European nations. In subsequent decades, per capita income for

Iranians greatly increased, and oil revenue fueled an enormous increase in state funding for industrial development projects.

The White Revolution launched government-subsidized land grants to millions of working-class families and the creation of Iran's Literacy corps who doubled the nation's literacy rates. The Shah wanted all Iranian citizens to be able to live an educated and prosperous lifestyle. The bulk of the program was aimed at Iran's peasantry while redistributing the aristocrat landlord class wealth down to working class Iranians. Thus the White Revolution in Iran represented a new attempt to introduce reform from above and preserve traditional power patterns. Through land reform, the essence of the White Revolution, the Shah hoped to ally himself with the peasantry in the countryside, and hoped to sever their ties with the aristocracy in the city.

In order to legitimize the White Revolution, the Shah called for a national referendum in early 1963 in which 5,598,711 people voted for the reforms, and 4,115 voted against the reforms, though the referendum was boycotted by the opposition to the Shah.

Reforms



Women voting for the first time in 1963

Mohammad Reza Shah had intended it to be a [non-violent](#) regeneration of Iranian society through economic and social [reforms](#), with the ultimate long-term aim of transforming Iran into a global economic and industrial power. The Shah introduced economic concepts such as profit-sharing for workers and initiated massive government-financed heavy industry projects, as well as the nationalization of forests and pastureland. Most important, however, were the [land reform](#) programs which saw the traditional landed elites of Iran lose much of their influence and power. Nearly 90% of Iranian [sharecroppers](#) became landowners as a result.

Socially, the platform granted women more rights and poured money into [education](#), especially in the [rural](#) areas. A Literacy Corps was established, which allowed young men to fulfil their compulsory military service by working as village literacy teachers.

The White Revolution consisted of 19 elements that were introduced over a period of 16 years, with the first 6 introduced on January 9, 1963, and put to a national referendum on January 26, 1963:

1. **Land Reforms Program and Abolishing "Feudalism":** The government bought the land during the [Iranian Land Reform](#) from the feudal landlords at what was considered to be a fair price and sold it to the peasants at 30% below the market value, with the loan being payable over 25 years at very low interest rates. This made it possible for 1.5 million peasant families, who had once been little more than slaves, to own the lands that they had been cultivating all their lives. Given that the average size of a peasant family was 5, the land reforms program brought freedom to approximately 9 million people, or 40% of Iran's population.
2. **Nationalization of Forests and Pasturelands:** Many measures were introduced, not only to protect the national resources and stop the destruction of forests and pasturelands, but also to further develop and cultivate them. More than 9 million trees were planted in 26 regions, creating 70,000 acres (280 km²) of "green belts" around cities and on the borders of the major highways.
3. **Privatization of the Government Owned Enterprises,** selling shares in manufacturing plants and factories to the public and the old feudal lords, thus creating a whole new class of factory owners who could now help to industrialize the country.
4. **Profit Sharing** for industrial workers in private sector enterprises, giving the factory workers and employees 20% share of the net profits of the places where they worked and securing bonuses based on higher productivity or reductions in costs.
5. **Extending the Right to Vote to Women,** who previously did not enjoy this right. This measure was criticized by some of the clergy.
6. **Formation of the Literacy Corps,** so that those who had a high school diploma and were required to serve their country as soldiers could do so by fighting illiteracy in the villages. In 1963 approximately 2/3 of the population was illiterate, with 1/3 found mainly in the capital city of Tehran.
7. **Formation of the Health Corps** to extend public health care throughout the villages and rural regions of Iran. In 3 years, almost 4,500 medical groups were trained; nearly 10 million cases were treated by the Corps.
8. **Formation of the Reconstruction and Development Corps** to teach the villagers the modern methods and techniques of farming and keeping livestock. Agricultural production between 1964 and 1970 increased by 80% in tonnage and 67% in value.
9. **Formation of the Houses of Equity** where 5 village elders would be elected by the villagers, for a period of 3 years, to act as arbitrators in order to help settle minor offences and disputes. By 1977 there were 10,358 Houses of Equity serving over 10 million people living in over 19,000 villages across the country.
10. **Nationalization of all Water Resources,** introduction of projects and policies in order to conserve and benefit from Iran's limited water resources. Many dams were constructed and five more were under construction in 1978. A result of these measures was the area of land under irrigation increased from 2 million acres (8,000 km²), in 1968, to 5.6 million in 1977.

11. Urban and Rural Modernization and Reconstruction with the help of the Reconstruction and Development Corps. Building of public baths, schools and libraries; installing water pumps and power generators for running water and electricity.



Uniformed women of the Literacy Corps in the Iranian Senate building.

12. Didactic Reforms that improved the quality of education by diversifying the curriculum in order to adapt to the necessities of life in the modern world.

13. Workers' Right to Own Shares in the Industrial Complexes where they worked by turning industrial units, with 5 years history and over, into public companies, where up to 99% of the shares in the state-owned enterprises and 49% of the shares of the private companies would be offered for sale to the workers of the establishment at first and then to the general public.

14. Price Stabilization and campaign against unreasonable profiteering (1975). Owners of factories and large chain stores were heavily fined, with some being imprisoned and other's licenses being revoked. Sanctions were imposed on multi-national foreign companies and tons of merchandise stored for speculative purposes were confiscated and sold to consumers at fixed prices.

15. Free and Compulsory Education and a daily free meal for all children from kindergarten to 14 years of age. Primary schools were built in hundreds of villages that previously did not have one. In 1978, 25% of Iranians were enrolled in public schools alone. In that same year there were 185,000 students of both sexes studying in Iran's universities. In addition to the above there were over 100,000 students pursuing their studies abroad, of which 50,000 were enrolled in colleges and universities in the United States.

16. Free Food for Needy Mothers and for all newborn babies up to the age of two.

17. **Introduction of Social Security and National Insurance** for all Iranians. The National Insurance system provided for up to 100% of the wages during retirement.
18. **Stable and Reasonable Cost of Renting or Buying of Residential Properties** (1977). Controls were placed on land prices and various forms of land speculation.
19. **Introduction of Measures to Fight against Corruption** within the bureaucracy. The Imperial Inspection Commission was founded, consisting of representatives from administrative bodies and people of proven integrity.

Results

There was a minor industrial revolution during this period of reform. Port facilities were improved, the Trans-Iranian Railway was expanded, and the main roads connecting Tehran and provincial capitals were asphalted. Many small factories opened up specializing in clothing, food processing, cement, tiles, paper, and home appliances. Larger factories for textiles, machine tools, and car assembly were also opened. Educational institutions also grew after the launching of the White Revolution. Enrollment in kindergarten increased from 13,300 to 221,990, elementary schools from 1,640,000 to 4,080,000, secondary schools from 370,000 to 741,000 and colleges from 24,885 to 145,210. The new schools instituted educational policies designed to undercut clerical control over education and religious education. The Literacy Corps also helped raise the literacy rate from 26 to 42 percent. The White Revolution also included certain reforms of women's rights. Women gained the right to vote, to run for elected office and to serve as lawyers and later judges. The marriageable age for women was also raised to fifteen.

Iran experienced explosive economic expansion with an annual economic growth rate averaging at 9.8%. There was a substantial rise in the Iranian middle class with over one million families becoming small business owners and an estimated 700,000 salaried professionals. The large economic growth was later used to fund arms built up by the Shah who spent billions on purchasing foreign weapons establishing Iran as a geopolitical power.^[12] The history of the Persian empire was taught as means to make people feel part of Iran. In the textbook for the third year of high school, for instance, the interference of the [Zoroastrian clergy](#) in politics caused the defeat of the Sasanian empire by the Muslim armies. Therefore, religious interference in political affairs was taught to be extremely dangerous.

Economically, the White Revolution was very successful. The White Revolution successfully redistributed land to approximately 2.5 million families, established literacy and health corps targeting Iran's rural areas, and resulted in a slew of social and legal reform. In the decades following the revolution, per capita income for Iranians skyrocketed. The rapid rise in Iran's revenues paved the way for increased state spending used to fund major industrial development projects in Iran.

Problems and criticism



Prime Minister Amir Abbas Hoveida and his cabinet in anniversary of the reforms, 1974

Land reform, which was the focus of the White Revolution, did what it was intended to do, weaken the nobles and landlords. In their place, though, emerged a new group of commercial farmers, and many previously large landowning families, such as the Pahlavi family, managed to renovate themselves into these commercial farmers. A rapid expansion of small landowners did occur, but the peasantry as a whole did not acquire land. Only roughly half of the rural population received any land, and many of the people who did receive land did not receive enough to sustain themselves. The result of the White Revolution was that the rural population could be separated into three groups: prosperous farmers, small landowners, and village laborers. The first group was the only group to really benefit from the land reforms, and this group consisted of former village headmen, bailiffs, and some former landlords. The second group consisted of sharecroppers who received no more than 10 hectares of land. Most of these people ended up trading their land in for shares in state cooperatives. The last group received no land at all, and survived as farm hands, laborers, or shepherds. Many of them migrated to urban centers for work.

In late 1978, there had been widespread dissatisfaction among Iranian farmers with regards to land reforms which were supposed to empower them. The Shah's reforms overvalued grandiose inefficient industries over agriculture leading to a sense of negligence among the farmers. Mismanagement and corruption resulted in waste of many funds designated for agricultural development. Emigrations to cities resulted in more demand than could be met by production. Even though reforms turned many peasants into landowners it imposed on them taxes and other costs such as: purchase of seeds, water and equipment that they were not burdened with when they worked for landlords, while also eliminating services such as health and education that were provided for them by landlords under the traditional system. An influx of agricultural imports from US also reduced the farmers' market share.



Shah Mohammad Reza Pahlavi speaking about the principles of the White Revolution

In the beginning, the White Revolution received most of its criticism from two main groups: the clergy, and the landlords. The landlords were angry about the land reforms because their land was bought by the government and then sold in smaller plots to the citizenry at a lower price.

The powerful [Shī'ah clergy](#) were also angered at the reforms that removed much of their traditional powers in the realms of education and [family law](#), as well as lessening their previously strong influence in the rural areas. A "large percentage of the upper echelon of the clergy came from landowning families" deeply affected by the reform and much absentee rent income went directly to the clergy and their institutions. The rents from an estimated 10,000 villages whose rents helped finance the clerical establishment were eligible for redistribution.

The group, or more appropriately, the man who most openly opposed the White Revolution and the Shah himself was [Ruhollah Khomeini](#). Although the clergy in Iran were not happy about many aspects of the White Revolution, such as granting suffrage to women, and the secular local election bill as well as land reforms, the clergy as a whole were not actively protesting. Khomeini, on the other hand, seemed to undergo a serious change of thought from the traditional role and practices of Shi'ite clergy, and actively spoke out against the new reforms and the Shah. In a speech at [Feyziyeh School](#) in June 1963, Khomeini spoke out against the Shah's brutality towards student protests, and for the first time, it was a speech attacking the Shah as a person. This speech did lead to Khomeini's exile, but being outside of Iran did not stop Khomeini's protests, nor did it weaken his influence inside Iran.

Khomeini also attacked provisions of the reforms that would allow members of Iran's non-Muslim minority to be elected or appointed to local offices:

I have repeatedly pointed out that the government has evil intentions and is opposed to the ordinances of Islam. ... The Ministry of Justice has made clear its opposition to the ordinances of Islam by various measures like the abolition of the requirement that judges be Muslim and male; henceforth,

Jews, Christians, and the enemies of Islam and the Muslims are to decide on affairs concerning the honor and person of the Muslims.

A couple of months later on [Ashura](#), Khomeini gave an angry speech attacking the Shah as a "wretched miserable man." Two days later, on June 5, Khomeini was arrested. This sparked three days of rioting and left several hundred dead. The riots were remembered in speeches and writings as the time when the army "slaughtered no less than 15,000" according to Khomeini.

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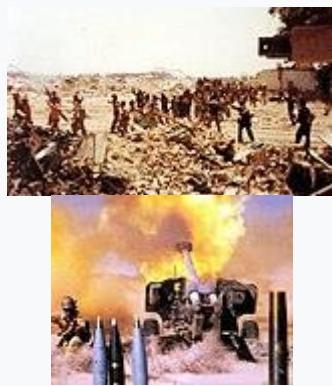
Iran–Iraq War

https://en.wikipedia.org/wiki/Iran%E2%80%93Iraq_War

Iran–Iraq War

Part of the [Cold War](#), [aftermath](#) of the [Iranian revolution](#), [Iraqi–Kurdish conflict](#), and [Iran–Saudi Arabia proxy conflict](#)





Top-left to bottom-right:

- An Iranian [child soldier](#) on the frontlines
- An Iranian soldier in a trench wearing a gas mask to guard against [Iraqi chemical attacks](#)
- The [USS Stark](#) listing to port after [being struck](#) by an Iraqi [Exocet](#) missile
- Burned-out vehicles in the aftermath of [Operation Mersad](#)
- Iraqi prisoners of war after the [recapture of Khorramshahr](#) by Iranian forces
- The [152 mm gun-howitzer D-20](#) being used by the Iranian Army

Date	22 September 1980 – 20 August 1988 (7 years, 10 months, 4 weeks and 1 day)
Location	<ul style="list-style-type: none"> • Iran • Iraq
Result	Inconclusive
Territorial changes	Status quo ante bellum

Belligerents

Iran	Iraq
KDP PUK ISCI Islamic Dawa Party Hezbollah Shia volunteers	DRFLA MEK NCRI PKDI Salvation Force Arab volunteers

Commanders and leaders

Main Iranian leaders:	Main Iraqi leaders:
<ul style="list-style-type: none"> • Ruhollah Khomeini • Akbar Rafsanjani • Ali Khamenei • Mir-Hossein Mousavi 	<ul style="list-style-type: none"> • Saddam Hussein • Adnan Khayr Allah • Izzat Ibrahim al-Douri • Tariq Aziz

Units involved

See order of battle Strength Start of war: 110,000–215,000 soldiers show More:	See order of battle Start of war: 200,000–210,000 soldiers show More:
Casualties and losses	
Military dead: 200,000–600,000 <small>[note 2]</small> show More:	Military dead: 105,000–500,000 show More:
Civilian dead: 100,000+ Total dead: 450,000–500,000	

The **Iran–Iraq War**, also known as the **First Gulf War**, was an armed conflict between [Iran](#) and [Iraq](#) that lasted from September 1980 to August 1988. Active hostilities began with the [Iraqi invasion of Iran](#) and lasted for nearly eight years, until the acceptance of [United Nations Security Council Resolution 598](#) by both sides. Iraq's primary rationale for the attack against Iran cited the need to prevent [Ruhollah Khomeini](#)—who had spearheaded the [Iranian revolution](#) in 1979—from [exporting the new Iranian ideology](#) to Iraq. There were also fears among the Iraqi leadership of [Saddam Hussein](#) that Iran, a theocratic state with a population predominantly composed of [Shia Muslims](#), would exploit [sectarian tensions in Iraq](#) by rallying Iraq's Shia majority against the [Ba'athist government](#), which was officially secular but dominated by [Sunni Muslims](#). Iraq also wished to replace Iran as the power player in the [Persian Gulf](#), which was not seen as an achievable objective prior to the Islamic Revolution because of [Pahlavi Iran](#)'s economic and military superiority as well as its close relationships with the [United States](#) and [Israel](#).

The Iran–Iraq War followed a long-running history of [territorial border disputes between the two states](#), as a result of which Iraq planned to retake the eastern bank of the [Shatt al-Arab](#) that it had ceded to Iran in the [1975 Algiers Agreement](#). Iraqi support for [Arab separatists in Iran](#) increased following the outbreak of hostilities; Saddam disputedly [may have wished to annex](#) Iran's Arab-majority [Khuzestan province](#).

While the Iraqi leadership had hoped to take advantage of [Iran's post-revolutionary chaos](#) and expected a decisive victory in the face of a severely weakened Iran, the Iraqi military only made progress for three months, and by December 1980, the Iraqi invasion had stalled. The Iranian military began to gain momentum against the Iraqis and regained all lost territory by June 1982. After pushing Iraqi forces back to the pre-war border lines, Iran rejected [United Nations Security Council Resolution 514](#) and launched an invasion of Iraq. The subsequent Iranian offensive within Iraqi territory lasted for five years, with Iraq taking back the initiative in mid-1988 and

subsequently launching a series of major counter-offensives that ultimately led to the conclusion of the war in a stalemate.

The eight years of war-exhaustion, economic devastation, decreased morale, military stalemate, inaction by the international community towards the [use of weapons of mass destruction by Iraqi forces on Iranian soldiers and civilians](#), as well as increasing [Iran–United States military tensions](#) all culminated in Iran's acceptance of a ceasefire brokered by the [United Nations Security Council](#). In total, around 500,000 people were killed during the Iran–Iraq War, with Iran bearing the larger share of the casualties, excluding the tens of thousands of civilians killed in the concurrent [Anfal campaign](#) that targeted [Iraqi Kurdistan](#). The end of the conflict resulted in neither reparations nor border changes, and the combined financial losses suffered by both combatants is believed to have exceeded [US\\$1 trillion](#).^[55] There were a number of proxy forces operating for both countries: Iraq and the pro-Iraqi Arab separatist militias in Iran were most notably supported by the [National Council of Resistance of Iran](#); whereas Iran re-established an alliance with the [Iraqi Kurds](#), being primarily supported by the [Kurdistan Democratic Party](#) and the [Patriotic Union of Kurdistan](#). During the conflict, Iraq received an abundance of financial, political, and logistical aid from the United States, the United Kingdom, the [Soviet Union](#), [France](#), [Italy](#), [Yugoslavia](#), and the overwhelming majority of [Arab countries](#). While Iran was comparatively isolated, it received a significant amount of aid from [Syria](#), [Libya](#), [China](#), [North Korea](#), [Israel](#), [Pakistan](#), and [South Yemen](#).

The conflict has been compared to [World War I](#) in terms of the tactics used by both sides, including large-scale [trench warfare](#) with barbed wire stretched across fortified defensive lines, manned machine-gun posts, [bayonet charges](#), Iranian [human wave attacks](#), Iraq's extensive use of [chemical weapons](#), and deliberate attacks on civilian targets. The discourses on martyrdom formulated in the Iranian Shia Islamic context led to the widespread usage of human wave attacks and thus had a lasting impact on the dynamics of the conflict.^[56]

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Satanic Verses controversy

https://en.wikipedia.org/wiki/Satanic_Verse_controversy



Salman Rushdie (in 2014),
the author of the novel The Satanic Verses



Ruhollah Khomeini (in 1981),
then Supreme Leader of Iran who issued the fatwa

The **Satanic Verses** controversy, also known as the **Rushdie Affair**, was a controversy sparked by the 1988 publication of Salman Rushdie's novel The Satanic Verses. It centered on the novel's references to the Satanic Verses (apocryphal) verses of the Quran, and came to include a larger debate about censorship and religious violence. It included numerous killings, attempted killings (including against Rushdie himself), and bombings by perpetrators who supported Islam.

The affair had a notable impact on geopolitics when, in 1989, Ruhollah Khomeini, Supreme Leader of Iran, issued a fatwa ordering Muslims to kill Rushdie. The Iranian government has changed its support for the fatwa several times, including in 1998 when Mohammad Khatami said the regime no longer supported it. However, a fatwa cannot be revoked in Shia Islamic tradition. In 2017, a statement was published on the official website of the current supreme leader Ayatollah Khamenei, stating that "the decree is as Imam Khomeini (ra) issued" and in February 2019, the Khamenei.ir Twitter account stated that Khomeini's verdict was "solid and irrevocable".

The issue was said to have divided "Muslims from Westerners along the fault line of culture," and to have pitted a core Western value of freedom of expression – that no one "should be killed, or face a serious threat of being killed, for what they say or write" – against the view of some Muslims

that non-Muslims should not be free to disparage the "honour of the Prophet" or indirectly [criticise Islam](#) through [satire](#) – and that [religious violence](#) is appropriate in [contemporary history](#) in order to [defend Islam](#) and Muhammad. English writer [Hanif Kureishi](#) called the fatwa "one of the most significant events in postwar literary history".

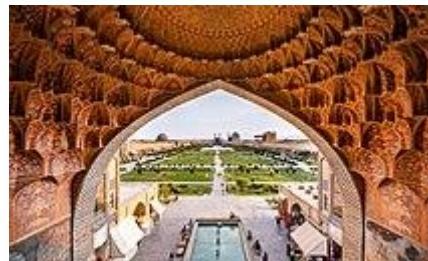
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Islamic fundamentalism in Iran

https://en.wikipedia.org/wiki/Islamic_fundamentalism_in_Iran

Part of [a series](#) on

Islam in Iran



History of Islam in Iran

- [Muslim conquest of Persia](#)
 - [Islamization of Iran](#)
 - [Islamic Golden Age](#)
- [Shia conversion of Iran](#)
 - [1979 Revolution](#)
- [Islamic Republic of Iran](#)

Scholars

- [Salman the Persian](#)
 - [Shaikh Saduq](#)
 - [Shaikh Kulainy](#)
 - [Hakim al-Nishaburi](#)
 - [Tabari](#)
 - [Shaykh Tusi](#)
 - [Ghazali](#)
 - [Fakhr al-Din al-Razi](#)
 - [Avicenna](#)
 - [Nasir al-Din al-Tusi](#)
 - [Rumi](#)
 - [Abdul-Qadir Gilani](#)
 - [Suhrawardi](#)
 - [Mulla Sadra](#)
 - [Allameh Tabatabaei](#)
 - [Ruhollah Khomeini](#)

Sects

- [Twelvers](#)
- [Zaidis](#)
- [Nizaris](#)

<ul style="list-style-type: none"> • Alavids • Sunnis • Sufism
Culture <ul style="list-style-type: none"> • Nizamiyya • Hawza • Shu'ubiyya • Commemoration of Ashura
Architecture <ul style="list-style-type: none"> • Mosques • Fatima Masumeh Shrine • Imam Reza shrine • Naqsh-i Jahan Square • Iranian architecture
Organizations <ul style="list-style-type: none"> • Bonyad • Astan Quds Razavi • Imam Khomeini Relief Committee • Bonyad-e Mostazafen va Janbazan • Bonyad Shahid va Omur-e Janbazan • Setad

 [Islam portal](#) •  [Iran portal](#)

Traditionally, the thought and practice of [Islamic fundamentalism](#) and [Islamism](#) in the nation of [Iran](#) has referred to various forms of Shi'i Islamic religious [revivalism](#) that seek a return to the original texts and the inspiration of the original believers of Islam. Issues of importance to the movement include the elimination of foreign, non-Islamic ideas and practices from Iran's society, economy and political system. It is often contrasted with other strains of [Islamic](#) thought, such as traditionalism, [quietism](#) and [modernism](#). In Iran, Islamic fundamentalism and Islamism is primarily associated with the thought and practice of the leader of the [Islamic Revolution](#) and founder of the [Islamic Republic of Iran](#), Ayatollah Ruhollah Khomeini ("Khomeinism"), but may also involve figures such as [Fazlullah Nouri](#), [Navvab Safavi](#), and successors of Khomeini.

In the 21st century, "fundamentalist" in the Islamic Republic of Iran generally refers to the [political faction](#) known as the "[Principlists](#)", (also spelled *principalist*) or *Osoulgarayan*—as in acting politically based on principles of the Islamic Revolution—which is an umbrella term for a variety of conservative circles and parties that (as of 2023) dominates politics in the country. (The [Supreme Leader](#) and the president are [principlists](#), and principlists have control of the [Assembly of Experts](#), the [Guardian Council](#), the [Expediency Discernment Council](#), and the [Judiciary](#).) The term contrasts with "[reformist](#)" or *Eslaah-Talabaan*, who seek religious and constitutional reforms.

Definitions and terminology

Some of the beliefs attributed to Islamic fundamentalists are that the primary sources of Islam (the [Quran](#), [Hadith](#), and [Sunnah](#)), should be interpreted in a literal and originalist way; that [corrupting](#) non-Islamic influences should be eliminated from every part of a Muslims' life; and that the societies, economies, and governance of [Muslim-majority countries](#) should return to the fundamentals of Islam, which make up a complete system including the [Islamic state](#). (The term fundamentalism has also been criticized as coming from Christianity and not truly appropriate for Islam.)

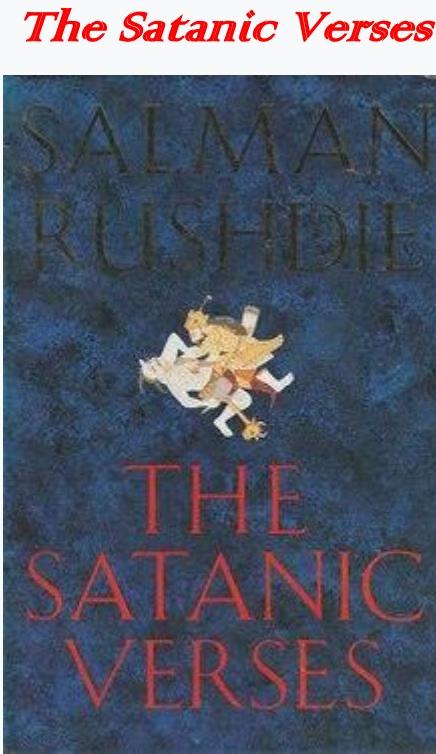
Academics have made a variety of distinctions between Fundamentalism, Islamism (political Islam) and other terms in Iran and other Islamic societies. Yahya Sadowski, for example, distinguishes Islamic fundamentalism from [Islamism](#), calling Islamism "neo-fundamentalism".

- A 2005 program on BBC Persian Service put Islamic movements among Iranians into three different categories: "traditionalists" (represented by [Hossein Nasr](#), [Yousef Sanei](#)), "modernists" (represented by [Abdolkarim Soroush](#)), and "fundamentalists" (represented by [Ali Khamenei](#), [Mohammad Taghi Mesbah-Yazdi](#), and several [Grand Ayatollahs](#) including Mahdi Hadavi).
- [Javad Tabatabaei](#), [Ronald Dworkin](#) and a few other philosophers of law and politics have criticized the terminology of "conservatism", "fundamentalism" and "neo-fundamentalism" in the context of Iranian political philosophy, suggesting other classifications.
- According to [Bernard Lewis](#), when it comes to Political Islam:
Even an appropriate vocabulary seemed to be lacking in western languages and writers on the subjects had recourse to such words as "revivalism", "[fundamentalism](#)" and "[integristm](#)." But most of these words have specifically Christian connotations, and their use to denote Islamic religious phenomena depends at best on a very loose analogy.
- A 2007 post from Radiozamaneh offered five categories for Iranian thinkers:
 - Anti-religious intellectuals
 - Religious intellectuals
 - Traditionists—who make up the majority of clerics, avoid modernity, neither accepting nor criticizing it.
 - Traditionalists—who believe in eternal wisdom and are critics of [humanism](#) and [modernity](#). Unlike Fundamentalists, Traditionalists believe in religious [pluralism](#).
 - Fundamentalists—Like Traditionalists and unlike Traditionists, Fundamentalists are against modernity and openly criticize it, unlike both Traditionalists and Traditionists, fundamentalists believe that to revive the religion and put a stop to modernity they need to gain social and political power.

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The Satanic Verses

https://en.wikipedia.org/wiki/The_Satanic_Verses



Cover of the first edition, showing a detail from *Rustam Killing the White Demon* from the Large Clive Album in the Victoria and Albert Museum

Author	Salman Rushdie
Language	English
Genre	Magic realism
Published	September 26, 1988
Publisher	Viking Penguin
Publication place	United Kingdom
Media type	Print (hardcover and paperback)
Pages	546 (first edition)
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LC Class	PR6068.U757 S27 1988

The Satanic Verses is the fourth novel from the Indian-British writer [Salman Rushdie](#). First published in September 1988, the book was inspired by the life of the Islamic prophet [Muhammad](#). As with his previous books, Rushdie used [magical realism](#) and relied on contemporary events and people to create his characters. The title refers to the [Satanic Verses](#),

a group of [Quranic](#) verses about three [pagan Meccan](#) goddesses: [Allāt](#), [Al-Uzza](#), and [Manāt](#). The part of the story that deals with the satanic verses was based on accounts from the historians [al-Waqidi](#) and [al-Tabari](#).

The book was a 1988 [Booker Prize](#) finalist (losing to [Peter Carey's Oscar and Lucinda](#)), and won the [1988 Whitbread Award](#) for novel of the year. [Timothy Brennan](#) called the work "the most ambitious novel yet published to deal with the immigrant experience in Britain".

The book and its perceived [blasphemy](#) motivated [Islamic extremist](#) bombings, killings, and riots and sparked a [debate](#) about censorship and religiously motivated violence. Fearing unrest, the [Rajiv Gandhi](#) government banned the importation of the book into India. In 1989, [Supreme Leader of Iran Ruhollah Khomeini](#) declared a [fatwa](#) against Rushdie, resulting in several failed assassination attempts on the author, who was granted police protection by the UK government, and attacks on connected individuals, including the Japanese translator [Hitoshi Igarashi](#) who was stabbed to death in 1991. Assassination attempts against Rushdie continued, including an [attempt on his life](#) 34 years later, in August 2022.

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Kindly see the following Videos:

01]1979 Iranian Revolution, Explained

<https://www.youtube.com/watch?v=FXIHxrBJoik> [53:32]

02] The Gulf War - Will Brothers Remain Bloody Enemies Forever?

https://www.youtube.com/watch?v=PAM3L_frAOM [51:07]

03] Iran/Iraq War: My Enemy, My Brother

<https://www.youtube.com/watch?v=j2qIx6nInGg> [54:30]

04] The Unfinished History of the Iran-Iraq War

<https://www.youtube.com/watch?v=yhskKSavq9U>

[1:02:04]

05] Iran Iraq War Dynamic Campaign: DAY 11

<https://www.youtube.com/watch?v=tiTLCaWb6sY> [54:27]

06] Iran Iraq War Dynamic Campaign: DAY 3

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07] 1979: How the Iranian Monarchy Fell | Last Persian Shah

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[1:25:13]

09] NYU-ISI: THE WAR WE LIVED: REMEMBERING THE IRAN-IRAQ WAR AFTER 40 YEARS

<https://www.youtube.com/watch?v=wuPBOjWHIBw> [1:56:06]

10] Worlds Apart: A Documentary History of US-Iranian Relations, 1978-2018

https://www.youtube.com/watch?v=Aoi-Tmk4_lk [1:30:52]

11] New Iraqi Government

<https://www.c-span.org/program/public-affairs-event/new-iraqi-government/158662>

12] Atlantic Council Discussion on U.S.-Iraq Relations

<https://www.c-span.org/program/public-affairs-event/atlantic-council-discussion-on-us-iraq-relations/650589>

13] Reading and Misreading the Iranian Revolution

https://www.youtube.com/watch?v=_sIEf3YeumO [1:05:54]

14] Iranian Crown Prince in Exile | Exclusive Interview

<https://www.youtube.com/watch?v=VwWQ3hnJLZQ> [1:49:12]

15] Iran's Constitutional Revolution of 1906 - Ali Ansari

<https://www.youtube.com/watch?v=K5G0odvmQJO> [1:03:27]

16] Islamic Revolution Anniversary **LIVE | 45th Anniversary of Islamic Revolution in Iran**

https://www.youtube.com/watch?v=G9hT3_MunrE [3:48:05]

This Sunday marks the 45th anniversary of the Islamic Revolution in Iran. On February 11, 1979, a new republic based on Islamic values was established under then Ayatollah Khomeini. Iranians are near the close of their annual, ten-day celebration leading up to the anniversary.

17] Iran celebrates 45th anniversary of Islamic Revolution

<https://abcnews.go.com/WNT/video/iran-celebrates-45th-anniversary-islamic-revolution-107146209> [20:43:20]

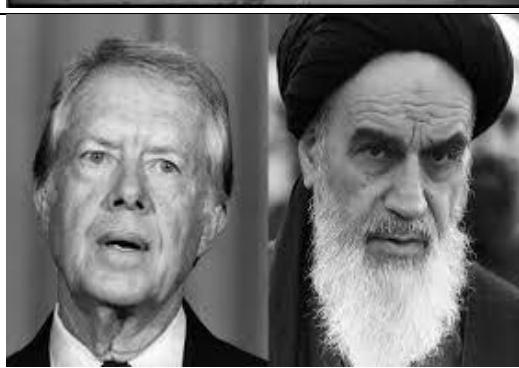
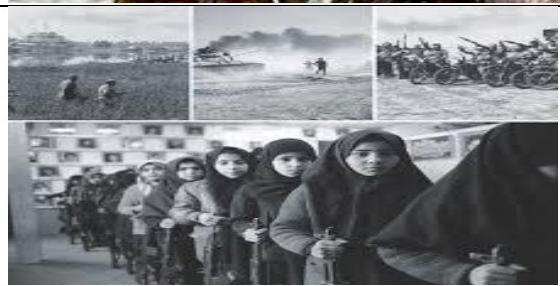




Protesters on Iranian Women's Day in 1979



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The Interview Salman Rushdie Came to Regret - Satanic Verses Author on Embracing Religion (1990)

https://www.youtube.com/watch?v=Se6e5kd9_aA [18:13]

The Satanic Verses.. Postmortem !! Salman Rushdie

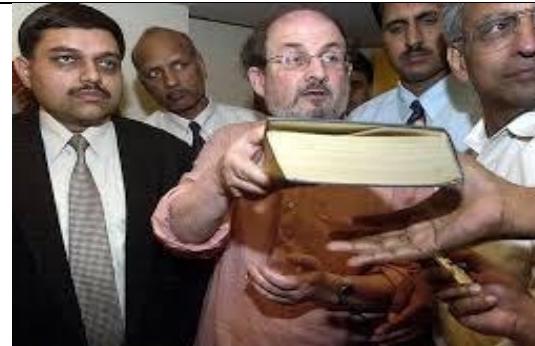
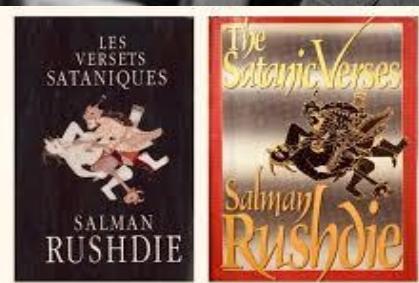
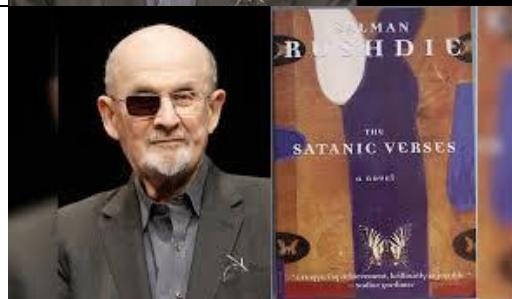
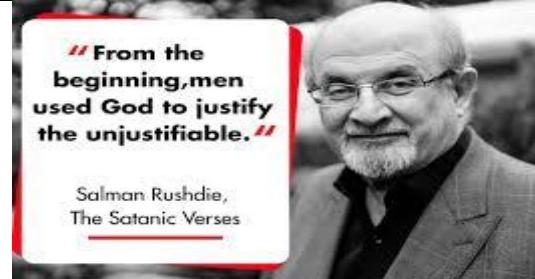
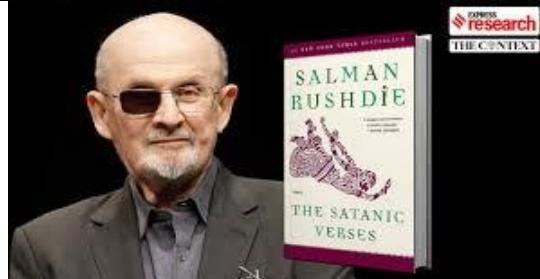
<https://www.youtube.com/watch?v=DI2f9iB1qYc> [40:56]

The Satanic Verses Returns to India After 36 Years | High Court Ends Hearing on Ban!

<https://www.youtube.com/watch?v=jJYHIOXK828> [12:45]

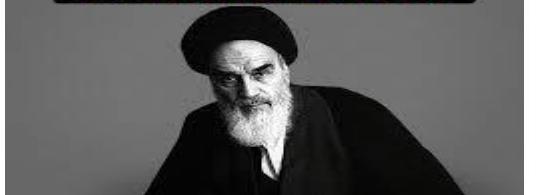
As Rushdie's Satanic Verses breaks ban, backstory on how / got blamed for it, and a movie in Karachi

<https://www.youtube.com/watch?v=hhYaLjGQY5s> [28:37]





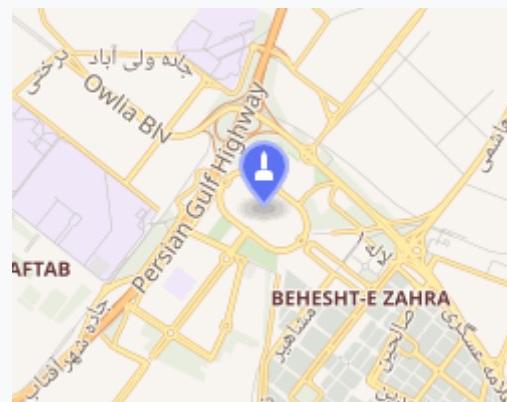
Founder of the Islamic Republic of Iran and the 1979 Iranian Revolution



Mausoleum Ruhollah Khomeini

https://en.wikipedia.org/wiki/Mausoleum_of_Ruhollah_Khomeini

Mausoleum of Ruhollah Khomeini



Wikimedia | © OpenStreetMap



35.5492°N 51.3665°E

Location	Tehran, Iran
Designer	Parviz Moayyed
Type	Mausoleum
Beginning date	19 July 1989
Completion date	2021
Dedicated to	Ruhollah Khomeini
Website	www.harammotahar.ir



The mausoleum of Ayatollah Ruhollah Khomeini, easily reached via metro, is one the grandest architectural endeavours of the Islamic Republic. Built on an enormous scale - which necessitated the moving of many existing graves at the giant Behesht-e Zahra cemetery - the Holy Shrine also contains the tombs of Khomeini's wife, second son and several other important political figures; in 2017, former president Akbar Rafsanjani was buried here.

The shrine is flanked by four 91m-high towers symbolising Khomeini's age when he died. The huge gold central dome is adorned with 72 tulips, which symbolise the 72 martyrs who fought and died with Imam Hossein in Karbala.

Inside the vast main hall, covered with 12,000 carpets each 12 sq metres, Khomeini's tomb itself is enclosed in a stainless steel zarih, a cage-like casing through which pilgrims pay their respects and no small number of bank notes. Men and women approach respectfully from different sides.

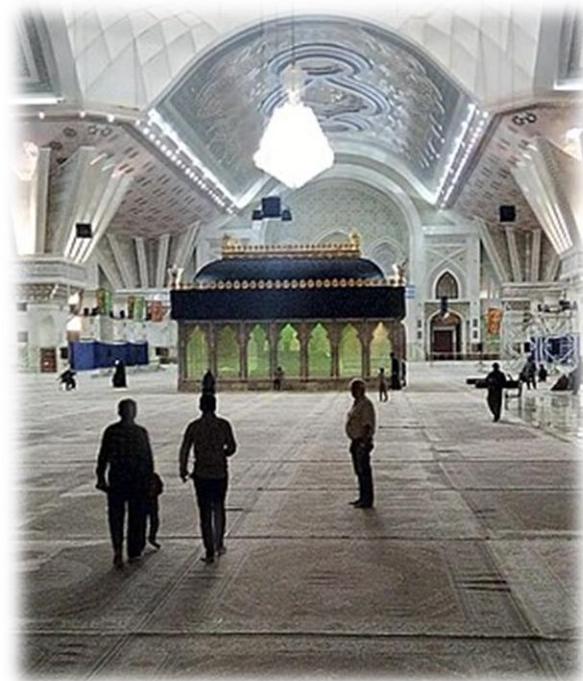
The scene was very different in 1989 at Khomeini's chaotic funeral, attended by a crush of 10 million inconsolable mourners. As the hearse tried to move towards the cemetery it was stopped repeatedly before

the crowd eventually took the coffin and started passing it over their heads. By the time a helicopter was summoned it was too late and even the armed Komiteh guards couldn't stop the body falling out of the coffin, and the crowd trying to tear pieces off the shroud to keep as holy relics.

Unless you thrive on similar chaos, avoid the shrine on or around 4 June, the anniversary of the Ayatollah's death, when hundreds of thousands of mourners visit the shrine. During the holy month of Muharram, the fountains surrounding the shrine run with red dyed water.

Construction of the complex, covering 20 sq km, began in 1989, but parts of it are yet to be completed. The plan is for the ceiling of the interior to be covered with tiny mirrors, as is the case with many other Shia shrines.





Also, visit these Web Links to know MORE about

Mausoleum of Ruhollah Khomeini

- [01] <https://www.lonelyplanet.com/iran/tehran/attractions/holy-shrine-of-imam-khomeini/a/poi-sig/1118982/361025>
- [02] <https://talkingwriting.com/khomeini%E2%80%99s-mausoleum>
- [03] <https://surfiran.com/mag/mausoleum-of-ruhollah-khomeini/>

Visit the Web Link to read a PAPER on
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